. nist maintains,* [u] that although all Pagans (nay all men) had naturally a knowledge of the true God, yet those they adored, were men;[55] in sup* port of which, he urges four proofs taken, 1. From the diversity of their sexes; 2. From their generation; 3. From their death; 4. From their rites. He likewise attempts to confute what Dr. Cud worth has strenuously defended throughout his bdok, that the unity'of God was a prime article of the Pagan creed.

But let us now see, in how severe a manner he was treated, even by a Protestant divine, Mr. John Turner, in his discourse of the Messiah.[5] He tells us,[c] " we must conclude Dr. Cudworth to be himself a Tritheistic ; a sect, for which, I believe, he may have a kindness, because be loves hard words, Oi* something else, without either *stick* or *trick*% which I will not name, because his book pretends to be written against it." And again,[d] that, " the most that charity itself can allow the Doctor, if i^ were to step forth, and speak his most favourable character to the world, is, that he is an Arian, a Socinian, or a Deist/'

Mr. Dryden likewise tells us,* that our Author *' has raised such strong objections against the being of a God and providence, that many think he has not answered them*" And the late earl of Shaftesbury, in his Moralists, a rhapsody/ has the following passage: —'•" You know the com-

» P. 335, &c.

* See p. 16,17,19,162, edit. London, 1685, in 8vo,

* **P. 17.** * **P. 19.**

[e] Dedication of his translation of Yirgil*s j^Sneid, vol. H. p. 378* «c}it. London, 1730, in 8vo.

*Part ii. sec. 3. Characteristics, vol.ii. p. 262. edit London, 1737,
in 8vo. ' " t